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THE CONVERTED CATHOLIC

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THE AMERICAN STATE

"Just as the end at which the Church aims is by far the noblest of ends, so is its authority the most exalted of all authority, nor can it be looked upon as inferior to the civil power, or in any manner dependent upon it." (Great Encyc. Lett. of Pope Leo XIII, p. 112.)

SEPTEMBER, 1925

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THE CONVERTED CATHOLIC

An International Magazine

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*Devoted to the Instruction of Roman Catholics Regarding the Evangelical Faith,
the Enlightenment of Protestants to the Aims of the Roman Hierarchy,
and the Spiritual Well-being of All.*

(Founded 1883)

By the late Rev. James A. O'Connor (*Sometime Priest of the Church of Rome.*)

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Founded by Rev. James A. O'Connor, 1883.

"When thou art converted strengthen thy brethren."—Luke 22: 32.

Vol. XLII

SEPTEMBER, 1925

No. 9

The annual subscription price of this Magazine is One Dollar a Year for Ministers and Theological Students of all Denominations, and Catholic Priests of all Communions.

Want Vote to Save Catholicism

A despatch to the New York "Times," July 20, said that Mexican women were agitating for political rights, their slogan being that "the Catholic religion must not die out."

Priest Sells Million Dollar "Statue"

The New York "World," Aug. 7, had a cable from Rome saying that a priest of Precida, near Naples, had been deceived by antiques dealers into selling a marble statue of the Saviour, for the equivalent of \$300. Experts declare the piece worth \$1,000,000. The priest needed money to restore his church.

"Christ's Mission Priest" Builds a Church

The first Protestant church in the United States to be built by a former priest—so far as we know—and certainly the first to be built in this country by a Christ's Mission priest is St. Paul's Italian Evangelical Lutheran Church, at Englewood, N. J. And the priest who built it is the Rev. Andrea Bongarzone, pastor also of another Italian church in Union City, N. J. Sunday is his busy day, for he preaches in Englewood in the morning, Union

City in the afternoon, and in a church in Manhattan at night. St. Paul's Church was dedicated April 19, 1925.

Seminarians Fire Shots

A press despatch from Mexico City to the Boston "Transcript," July 29, said that the previous day a disturbance took place at Guadalajara between students from two seminaries who were in conflict with the mounted police, during which shots were fired. The seminaries have been closed, it was added, for violation of the Mexican Constitution.

An Excellent Example

An Alabama paper having published an article on "Catholics and the Bible," a subscriber living in Georgia addressed a letter to its Editor on the subject, in which he said that he had written to our office, asking us to send him a copy of this magazine which we promptly did. If our friends would send us copies of newspapers and magazines containing articles on matters of interest to Christ's Mission they would greatly help our work. It is important in doing this to furnish the name and date of the publication.

Church and State in Chile

The sub-commission of constitutional reforms has agreed on the formula of President Alessandri regarding the separation of Church and State. The plan provides an indemnity on account of the Church receiving no further subsidies from the State. There shall be a payment to the Church of 2,500,000 pesos annually over a period of five years.—Chris. Sci. Mon., June 25.

She Did Not Send for a Priest

The Salvation Army's claim to be the servants of all was recently made at Huddersfield, England, when Ensign Hutton and Lieutenant McCarthy were called to pray with an elderly woman, dying in the slums. She had made it a regular practise to listen every Saturday night at the Army open-air meetings. "Although of an entirely different religious persuasion, it was to them that she turned for prayer and comfort when the end was approaching. The undertaker pressed the officers to conduct the funeral, and although they felt strangely out of place amid the ritual drapery and burning candles, love and duty constrained them to do so."

The Wise Hindenburg

That President Hindenburg means to be President of all the Germans is indicated in a Berlin despatch to the New York "Times," Aug. 9, which said that "before his visit to Catholic Bavaria next week President von Hindenburg has resigned his office as Captain of the Protestant Order of the Knights of St. John. It is known that members of this order take an oath of

allegiance to the Prussian King as part of the initiation ceremonies." He evidently intends that nothing connected with his visit shall aid the movement to unite Bavaria and Austria in a Catholic Kingdom, as doubtless desired by Prince Ruprecht and Dr. Seipel.

Cardinal Loses Libel Suit

A Berlin despatch to the New York "Herald-Tribune," June 11, said that a decision had been handed down in the Hamburg District Court against Cardinal Faulhaber, of Munich, in a libel suit against the "Vaterland," a weekly published in Hamburg.

This paper published an article accusing Cardinal Faulhaber and the late Cardinal von Hartman of treason in promoting plans for a separate Bavarian-Austrian Catholic kingdom. The court said that while the language used against the two Cardinals was too strong, the sentiments expressed against their activities and those of the Roman Church as a whole reflected the opinion of most Germans and were entirely commendable.

Mexicans in the United States

In the "Watchman-Examiner" account of the recent Baptist Convention at Seattle, we read that in one of the sessions, Rev. E. R. Brown said: "Speaking of the Mexicans in the United States, there are 20,000 of their children alone in the public schools of Los Angeles, while in all Mexico there are said to be only 103,000 children in public schools. It is plain to see why Mexicans are flocking by thousands into the United States. God got tired of waiting

for us to evangelize Mexico, and so He dumped them into our country. In no foreign group has there been such response to the Gospel as the Mexicans in the United States."

Robs Church of Crown

According to a despatch to the New York "Times," Aug. 9, some wicked Catholics in Villa Jacoma had broken into the church there and carried off a jeweled crown worth \$10,000, and other valuable articles. The despatch said the region "is a very religious one." It would seem so. Presumably this crown was taken from a statue of the Virgin Mary, whose failure to protect her jewels and valuables has been recorded many times during the last two or three years. But if the Vatican's friends in Heaven cannot protect St. Peter's itself—where a jewel robbery on a large scale happened not long ago, Mexican Catholics need not be unduly surprised at their Church being overlooked.

Puts Blame On the Bishop

A Managua (Nicaragua) despatch to the New York "Times," July 28, said that bitter feeling towards the members of the Central American Mission at Granada, whose building was bombed July 19, was subsiding. It added that most of the local papers condemned the Bishop for having raised the religious issue by his opposition to the missionaries. Also that some of the Liberal papers, which support the Government, assert that the controversy is political, growing out of the desire of the Conservatives to cause internal political disturbances after the withdrawal from

Nicaragua of American marines, scheduled for early next month.

Two days later another despatch said that the Government had sent 50 soldiers to protect the mission and a commission to deal with the situation.

Ominous Situation in England

This disquieting paragraph occurs in a letter to the Editor from a Protestant friend in England: "There is no question but that the priests of Rome are working a net round the Protestant Churches of England, with all the patient persistence and cunning of their diplomatic hierarchy in the gilded chambers of their parent nest. But I think the Bolshevik upheaval in the near future will sweep away priests and perquisites in England as in Russia, and then Mr. Pope will find he has acquired an empty walnut shell to crack." On the very day that this letter came to hand, The New York "World" London correspondent says:

For the first time in history, it became apparent that the whole of Labor—right wing, left wing, miners, railway men, transport workers, engineers, perhaps even the police, perhaps even a section of the army—were determined to fight to the last ditch.

A great source of weakness on the part of many who are alive to the menace of Papalism is that while they know a good deal about what Rome **does**, they have little knowledge of what Rome **is**. If you increase your knowledge on this latter, you will feel more interest in trying to lead Roman Catholics into "a better way"—the way of salvation.

The Bible Is Life

A new translation of the Bible has more than once meant a renewal, if not a revolution, in the life of the people. When Wyclif translated the Bible into the common speech of England, a new era opened for the nation, marked by fresh intellectual, political, and moral life. When, a hundred and fifty years later, Luther stumbled upon a copy of the Bible in the library at Erfurt, it was the beginning of the German strength. Once again it proved itself a reservoir of spirit and power. A little later Philippe de Marnix, from his prison in Utrecht, began his translation of the Bible into Dutch, and it became the corner-stone of a Republic, says Dr. Joseph Fort Newton.

When a few students at Oxford agreed to read together the Greek New Testament, the result was the Evangelical Revival. Wilberforce and his friends, during a tour of the Continent, agreed to rub up their knowledge of the Greek Testament, and out of that study sprang the grandest humanitarian movement. Always the Book of Life, when it speaks to the people in the tongue wherein they were born, brings renewed moral vigor, spiritual vision, and the inspiration to benign enterprise. Naturally, then, remembering history, we watch with eager interest and hope the advent of the Bible into the everyday speech of our time as a harbinger of a spiritual renewal so much needed to-day to redeem us from frustration.

Mexican Opinion of the Clergy

It is doubtful whether anyone would claim that Protestantism has made any real impact upon the Mexi-

can nation as a whole, although the Gospel message has been delivered with much success in certain cities. In the New York "World," May 31, was a dispatch from Monterey, Mex., which suggests a curious picture of Mexican Catholic opinion of the educational and ethical standards of the Roman clergy in the States named. The dispatch relates to decrees recently promulgated by the Governors of Tabasco and Yucatan. In the former all ministers of religion must be not less than forty, of Mexican nationality, and have been a resident for not less than five years of the locality where they are to preach. They must also have attended the public schools for a period of not less than three years, and must show, to the satisfaction of the State authorities they are of good moral character, and that they have never been convicted of any crime.

In the State of Yucatan it is required by the Governor that all ministers of religion shall be native-born Mexicans, and that not more than nine ministers of any one denomination shall be stationed in any one district.

The Constitution of Poland assures religious freedom, but local authorities under the influence of Roman Catholic priests persecute those who join other denominations. During 1922 four Baptist preachers were arrested on trivial pretexes; three times the police interfered with Baptist meetings; three times Bibles and literature were seized, and four times meetings were attacked by drunken mobs.

"The Incarnation of the Holy Ghost"

In a letter to "The Forum" (June) by Mary Dixon Thayer concerning a statement by Mr. John Jay Chapman that "the Pope is identified with God by the Roman Church," she says that he is "far from the truth."

In *The Converted Catholic* for December, 1896, we find this from the pen of Father O'Connor: "The Holy Spirit is the teaching power in the Christian Church, the 'infallible' Pope is the teacher in the Church of Rome. 'The two are irreconcilable.' And a footnote to this column says that a pamphlet recently issued by Mr. Charles Hastings Collette contained this paragraph: "The Bishop of Bayonne, on his return from Rome, preached in his cathedral on Whitsunday, and said (according to the *Official Gazette* of his diocese): The Son of God continues really present in the Church by His Own Sacrament, the Eucharist. The Eucharist of the Holy Spirit, which renders Him always present under the corporeal substance, is the infallible Pope, *os orbis*. It has been said most justly that the Pope is the Ego (I) of the Church, the visible personification of the Spirit of God, the incarnation of the Holy Ghost."

Lutherans at Ocean Grove

On Tuesday, Aug. 4, Luther Day was celebrated with great enthusiasm. Prof. Maier, of St. Louis, gave a stirring address—"America, Wake Up!" An important feature was the eight-reel Luther Film—"Martin Luther, His Life and Time."

Opening scenes depict demoralizing conditions which led to the need for a Luther. They show the burning of John Huss, Henry IV at Canossa, and the depravity of the Vatican.

The main theme follows, showing the birth of Luther, his early training and education at Eisenach and Erfurt, the dramatic incident which led to his entering the Augustine Monastery, and his disillusionment at Rome. The picture then carries us on from his realization that "The Just Shall Live by Faith" through the high notes of the 95 Theses, the debate at Leipsic and the Trial at Worms. Luther is then carried into exile at the Wartburg, where he makes his other great contribution to religious freedom, the translation of the New Testament into the language of the people. He leaves the protection of the Wartburg to stem iconoclasm, and leads his people into safer channels of worship and public order. The film closes with brief glimpses of Luther's marriage, and his life as parent and preacher. This reel should be shown in every Protestant Church in the country, and we presume that letters addressed to the Lutheran Publicity Bureau, 69 Fifth Avenue, New York City, will receive attention.

Satan Reproving Sin

On July 28, according to the New York "Times," there was great disorder at Palermo, Sicily, in connection with a political visit from former Premier Orlando, whose person had to be protected from the Fascisti mob by soldiers, and whose motor car was damaged by sticks and stones. Whereupon, the

"Osservatore Romano," the Vatican organ (of all papers in the world) lectured the Fascisti for their violence, quoting an eminent aphorism, "No violence lasts," and the despatch adds: "The writer says if the present regime wishes to consolidate its position it must exact from all citizens respect for the law, including its own followers who compromise 'the Government as well as the Fascisti.' He adds that the Government must punish violation of the law no matter whence it comes." As to which Knights of Columbus, various Irish Catholic Societies, and Italian Fascisti, of course, regard it as written for "Protestant" consumption, and doubtless feel that anybody who will take such an utterance at its face value will "swallow anything."

"Old Catholics" Accept Anglican Orders

A London despatch to the New York "Sun," July 18, said that Francis Kenwick, the Old Catholic Archbishop, of Utrecht, had sent this communication to the Archbishop of Canterbury:

"We are glad to be able to inform you that, whereas the Old Catholic Church of Utrecht has hesitated hitherto to recognize the validity of Anglican orders, not as though it entertained any doubt as to the fact of Parker's orders, but because we could not convince ourselves as to the sufficiency of the Edwardine rite, believing that this ordinal did not adequately express the Catholic truth. But now, after painstaking investigation and thoughtful deliberation, we and our clergy have concurred in the following resolution:

"We believe that the Anglican

Church has at all times intended to maintain the episcopacy of the ancient Church and that the ritual of Edward VI may be regarded as a valid ordinal. Therefore we take pleasure in declaring that the succession from the Apostles has not been interrupted in the Anglican Church.'"

This action will tend to widen the breach between the Old Catholics and the Vatican vassals for Pope Leo XIII, in the Apostolic Letter, "Apostolicae Curae," Sept. 13, 1896, said: "We pronounce and declare that Ordinations carried out according to the Anglican rite have been and are absolutely null and utterly void."—"Great Encyclical Letters of Pope Leo XIII," p. 405.

The Baptists are just completing two well-equipped Christian Centers in Providence, R. I., for the Italian work. These model Centers represent an investment of \$165,000. An outstanding example of sacrificial giving is reported from the Russian church, composed of 14 members, all of them poor, toiling for their daily bread. The Convention bought a building for them. In less than 18 months these Russians paid all operating expenses, and in addition more than \$2,000 for repairs. The self-denial banks for the support of the denomination's missionary program found hearty welcome in their homes. A State-wide campaign of evangelism last November and December resulted in hundreds of conversions. Holy Orthodox Catholics need salvation quite as much as do the vassals of the Vatican.

THE OREGON EDUCATION BILL DECISION

Last month we noted the first comment upon the decision of the United States Supreme Court pronouncing unconstitutional the Oregon law looking to the compulsory attendance in the public schools of all children between the ages of 8 and 16. (The full text will be found in our issue of January, 1923.) This was in an editorial in "The World's Work" for July. We are pleased to note in "The New Age Magazine" two articles on this subject, one editorial of which says:

No questions as to the power of the State to reasonably regulate all schools; to inspect, supervise, and examine them, their teachers and pupils; to require that all children of proper age attend some school, that teachers shall be of good moral character and patriotic disposition, that certain studies plainly essential to good citizenship must be taught or that nothing be taught which is manifestly inimical to the public welfare—none of these issues were raised in the Oregon case; the court pointed out. . . .

Issue Not Settled

An interesting sidelight may be given this subject, with special reference to public and parochial school conditions in Massachusetts, which may be used as a criterion as to the quarter in which sits the wind. Discussing the Supreme Court decision, an enlightened contributor to the press of Massachusetts states: "The settlement of the Oregon School Case by the United States Supreme Court, while it lays down the broad

principles of our free institutions, *does not settle the question of the parochial school, but will rather serve to focus the popular attention upon it.* (*Italics ours.*)

Within the last few weeks I have read two significant items whose intimate connection must have been evident to most readers. One was concerned with the rapid increase in the number of parochial schools in the Roman Catholic diocese of Springfield, the employment therein of a teaching staff almost exclusively ecclesiastical in character and the purpose of the bishop to have "every Catholic child in a Catholic school." The other was a letter from the State house reporter at Boston, saying that educational progress in Massachusetts had stopped, that all measures brought into the legislature to improve educational facilities in the State, or to increase State supervision over the parochial schools were being blocked by opposition largely Roman Catholic in origin.

This situation can mean only one thing—that the Catholic hierarchy in Massachusetts is with one hand hindering the free development of our public-school system, while with the other hand it is pushing the building up of a rival system of its own, with a minimum of secular interference, as fast as the money can be found.

And what is happening in Massachusetts is happening all over the country. The Roman Church has

never admitted the right of the State to exercise a controlling influence in the education of the young, but has always insisted that education is a function of the Church; and this position she is prepared to maintain in the United States just as far as our laws will allow. The privilege of "standardizing the children" (I quote the Oregon decision) which our traditional principles of freedom force us to deny to ourselves, the Roman Church in America arrogates to itself in full.

For the real purpose of American parochial schools is to turn out a separate class of citizens, imbued with a different set of ideas from those which built our country and which have been inculcated in our public schools from their beginning; a set of ideas Latin in spirit, dealing with a society in which the priests and not the people are the rulers, and setting forth, besides devotional practises and religious doctrines, the principles of a political system long known to the old world (where it has wrought discord and ruin for centuries) and unhappily opposed to much that America holds dear, and this teaching is to enter into the minds of the children of our most recent immigration, that from lands where popular government and free institutions as we know them are unknown.

Any student of history can foretell the social and political results of this program, if it is carried out as

planned—and the rulers of the Roman Church are well versed in the experience of the world! The development of the parochial school along present lines must make it the greatest single disruptive force in the splendid fabric of our American democracy.

The other article, which we regret is too long for full insertion, contains these paragraphs:

The Oregon School Bill was merely one method of attaining the great object. That this particular effort has been frustrated does not mean the collapse of the movement. It is merely a checkmate, not a debacle. The Supreme Court has simply said: "You can't do it this way."

What to Do About It

Therefore let me suggest that we, the advocates of the public school, reorganize our campaign, revise our methods and resolve to "carry on" until the full objective has been obtained.

For the immediate future, let the lines of activity be fivefold: First, strengthen the public schools by promoting their efficiency so that their superiority over all other schools shall be so obvious that every parent will have no alternative but to send his children to these schools; second, encourage larger and larger appropriations for the development of school facilities; third, see to it that all private and parochial schools, of whatever name, shall be placed under the supervision of the State

Board of Education or equivalent body, that high academic standards may be maintained and unprejudiced textbooks in history and civics shall be used; fourth, combat every attempt to appropriate public funds for the support of sectarian schools as contrary to the very genius of the commonwealth; and, fifth, carry on the campaign of education until parents shall be convinced of their patriotic duty to send their children to the public schools.

"FOXES' BOOK OF MARTYRS"

At this time of virtually universal ignorance throughout the "Protestant" world of what the Roman Catholic cult actually is, and of the real aims and purposes of the Roman Curia, the importance of this work is greatly enhanced. And it is the more valuable because of the inclusion of the outlines given of the work of Wycliff and Luther, who although they did not die by violence at the hands of the Papal catspaws, described by Roman apologists as "the civil arm" were certainly "witnesses" to the truth. If they died in their beds it was due not to the forbearance of Rome, but because God overruled their purposes. In the case of Wycliff, who died in 1384, the Council of Constance in 1415, said that "cursing alike him and his heresy," it decreed and ordained that his body and bones should be taken out of the ground and thrown far from the burial of any church. Accordingly his remains were taken from his grave, burnt to ashes and the ashes were thrown into the river. A striking evidence of the undying hate and malig-

nancy of the high priests of Rome for individuals who incur their displeasure.

In the case of Luther, too, the Roman priests tried about a century later to persuade the Emperor Charles V to follow at the Diet of Worms the precedent set by the Emperor Sigismund who violated the safe conduct upon which Huss had placed himself in the power of the Council of Constance, but that sovereign refused to do so. t

In the Editor's Preface he says that "the great theme with which the original work deals—the falsehood, aggressiveness and intolerance of Romanism, and its cruelty, which always merely waits its opportunity—are topics full of living significance at this hour." And in that he speaketh truly, his words being supported by numerous violent and murderous unprovoked attacks made on law-abiding citizens while acting within their constitutional rights in this country—notably in the States of Pennsylvania, New Jersey and New York. So far none of the vassals of the Vatican have been brought to justice by the authorities. This book should be not only read, but studied by every Protestant pastor and all who hold any official position in any of the denominations, as also by every member of fraternal and young people's organizations of every kind.

New Book by Dr. Burrell

We have received a copy of "The Life and Letters of St. Paul" by Rev. David J. Burrell, pastor of the Marble Collegiate Church, New York City, who is also secretary of Christ's Mission. It will receive more extended notice in our next issue.

RIP VAN WINKLE WAKING

As time goes on the significance of the four-day battle of Madison Square, in which the Vatican agents went down to defeat, June 24-28, 1924, looms larger day by day. Never before in the history of the nation had any contest in a National Convention been carried on with so much noise heard by so many people, for the radio carried to millions a physical realization of Vatican methods in political warfare that had never before been demonstrated in just that way. All these could hear what one newspaper described as the clanking and rattling of the Tammany machine, which in this particular case was working for the purpose of gaining control of the nation by putting a man in the White House who should be a puppet both of the Pope and the "organization." A year later finds the National Democratic party still divided into three separate groups, with apparently little hope of being "put together" again. This alone is a matter of national importance, because the welfare of the whole body politic—under our political system—almost demands the existence of two major parties, to act as checks on each other.

But an even more important result was the effective "jolt" to the great American Rip Van Winkle until then virtually fast asleep to even the existence of the Papal Peril. True, the Ku Klux Klan had somewhat disturbed his slumbers but certain of its methods had made him regard it more as a sleeper does a mosquito that disturbs, than as a man would the going off of a fire alarm. The continued warnings of

the "anti-Catholic" press had produced good results among many thousands of people, but the silence of the denominational pulpit and press—as a whole—went to offset the efforts of these journals, which, speaking generally, said little or nothing about the theological teachings of Rome, except in terms of ridicule or contempt. This magazine has been ever since its founding over forty years ago, virtually alone in its efforts to place the true Gospel before the Catholic people.

On June 24th the people, as a whole, was personified as Rip Van Winkle, fast asleep. By 2 a. m. on June 28th, the continued uproar of the Papalist battle for control of the nation, and some of the methods of the Pope's agents, especially in Tammany Hall, had made him really open his eyes at last, and he began to "see things" that he had never seen before.

But it was not the Protestant churches who sat up and took notice. Their papers took little notice either of the battle itself or its results. So far as we know, not one of them made it the subject of a serious article setting forth the real matters at issue, so that its readers might get some idea of real significance of the first really worthwhile defeat of Rome in a large scale, in the history of the nation.

Then came the Chapman-Lawrence episode. A Vatican vassal having been elected or appointed to the governing board at Harvard University, Mr. John Jay Chapman, a learned publicist, addressed a letter to Bishop Lawrence on the subject, for which the Vatican propaganda sheets attacked him with their

characteristic venom. In March another magazine in the same class as "The World's Work," "The Forum," of New York, published the first of a series of articles on "America and Roman Catholicism," Papalist and non-Catholic writers alternating each month. The first of these appeared last March and are still continuing. Of course, "discussion" of their Church and its teachings is the very last thing desired by the priests of Rome, but they cannot well rail at "The Forum" as they would like, because of the prominence it gives to the apologists for their Church. None of the three articles on their side has been of great value to the Church so far as the ordinary reader is concerned because the really essential points of controversy are of necessity sidestepped, because they are based upon ungainsayable Vatican pronouncements. The writer of the first article treated the assertions of the anti-Catholic press as a whole as being so absurd as to be beneath his notice. As a matter of fact, in spite of occasional inaccuracy as to detail, and at times undignified language, most of these assertions are, in the main, true. The second writer considered the authority of the Pope the most important matter to be considered in discussing the Papal Peril and Mr. W. F. Sands, described as "a distinguished diplomat," wrote in the July issue an article which received treatment last month.

One of the most recent evidences of the Protestant awakening was afforded by a recent primary election in New Jersey when the Papalist Republican candidate for Governor lost by over

30,000 votes. In this State the prohibition question figures largely, the Republican boss and the Catholics in authority in several cities and many public offices in the State being open insurgents against the Constitution of the United States. The Democratic candidate, though non-Catholic, is an avowed "wet" and the issue of the November election, whether openly so or not, will be largely Rum and Rome against the field.

Prizefighter Methodist or Catholic?

An odd news item came from Honolulu, July 21, saying that a dispute had arisen there over services to be held on the arrival there from California of the body of Pancho Villa, the Filipino "world's flyweight boxing champion," who died recently. It said that two memorial services would be held—one in the Methodist Mission and the other in the Roman Catholic Cathedral. The Papalist Bishop Alencastro had written to the Philippine Labor Commissioner protesting against "any religious interference on the part of the Methodists," with plans for the memorial ceremonies by the Catholics. "Warn the Methodist, that if they persist in carrying out their plan to have the body brought ashore to conduct religious services we will take necessary measures to prevent it."

Christian Endeavor in Poland

The Federation of Christian Endeavor Societies in Poland, which recently held its fifth national conference at Lodz, now has 4,000 members in 136 societies, and Christian Endeavor members working in 112 Sunday-schools.

THE KLAN PARADE IN WASHINGTON

In our issue for November, 1924, under the title "Goliath of Gath at Washington," we gave an account of a huge political demonstration masquerading under the "religious" designation of Holy Name Societies organized by the high priests of Rome to impress politicians everywhere with the number of votes they "carried in their vest pockets." On that occasion the Papal Legate Cardinal O'Connell who is "the real thing" in ultramontaniam, boldly asserted Pope Pius XI "now gloriously reigning" to be the "Chief Shepherd of all Christendom." But the denominational press which should be most outspoken on such an exhibition was virtually silent, editorially. And the challenge of the Vatican officials to the nation, and especially to American Protestants has been ignored by American Protestant denominations and their organs.

It is really a matter for surprise that the silence and indifference of the denominational churches almost leave the upholding of Protestantism and its principles to the "patriotic" societies and fraternal orders and—the Ku Klux Klan.

On Saturday, Aug. 8, the Klan put a parade on Pennsylvania Avenue, Washington, D. C., that served to show that one Protestant organization able to do things on a big scale was not only alive, but wide awake. Four New York papers next morning reported the number of marchers respectively as 30,000, 40,000, 50,000 and 60,000. One thing demonstrated was that the Vatican agents do not yet own the Police Depart-

ment of Washington as they appear to be in possession in some other cities. Another thing, the said authorities gave ample notice to bigots and ruffians of any and all kinds that they were not only prepared to deal by force with any violent demonstrations against the paraders, but would use that force if the need arose. Had certain municipal officials in Pennsylvania, Massachusetts and New York State done the same thing at certain times during the last year or two much disorder and damage to persons and property would have been avoided. As a publicity "stunt" the parade was a good second to the Holy Name performance last year; although, of course, taking the country over, papers that gave columns to the Papal show are not likely to give half the space to those who not only see the Papal Peril, but have enough courage to resist it.

Novel Parade in New Jersey

Twelve thousand to 15,000 Klansmen and Klanswomen of Bergen and Passaic Counties, N. J., wearing full regalia, with the exception of masks, rode last night in 3,500 automobiles in a parade of the order through seven towns. It returned to a field at North Hackensack for speeches, fireworks and the burning of a cross after midnight, said the New York "Times," Aug. 16.

North Hackensack, whence it started, Hackensack, Little Ferry, Ridgefield Park, Bogota, Fort Lee and Englewood, through which the parade passed, put extra policemen

on duty to keep the streets free and to guard against possible outbreaks, but no trouble was reported. Newton Barrett, Kleagle of Bergen County, rode in the first machine, on which was fastened a cross of electric lights.

Dr. Edward M. Young, of Jersey City, was to deliver an address on "The Faith of Our Forefathers."

A Timely Pamphlet

Although "Roman Catholicism and the Ku Klux Klan" is the title of a sermon delivered in the Broadway Tabernacle, New York City, by the pastor, Rev. Dr. Charles E. Jefferson, March 24, 1924, its publication at this time is certainly a welcome break in the "speechless Protestantism" of New York City. What may be termed the case against the Roman Church from the Klan standpoint is stated so plainly and convincingly, and withal temperately in the first twenty-five pages, that the reasons why Dr. Jefferson thinks his readers should not join that organization, set out in the last ten do not impress one as having any great weight. If the facts are as stated in the first twenty-five pages, it is high time that the Protestants of the country took action to resist the activities of the Roman hierarchy, anyway. Much of the matter in the last ten pages is apparently taken from Papal journals, which use the military services of Catholics in our national history as a red herring to divert attention from the questions of superior allegiance and the supremacy of the alien Church over the

American State in the mentality of Roman Catholics. It seems strange that a scholar who knows so much about "Rome" does not know a little more, as, for example, when he refers to the silence of Roman priests on political matters in their pulpits as compared with Protestant ministers, he overlooks the fact that the former have the confessional as a means of exerting political influence. As to the optimistic predictions about the Roman Church itself that close the discourse, we do not believe that any infant in arms now living will ever see even the beginning of their fulfillment. Price 25 cents. Can be had from this Office.

Rome Rule in Boston

In an article on the recent violent attacks on lawful gatherings of the Klans in Massachusetts, the New York "World," Aug. 15, says: "Mayor Curley has seized every opportunity to prevent Klan meetings in Boston. In fact, every time he hears of one advertised he has the building condemned as unsafe for the holding of public meetings. He has had meetings suddenly adjourned by order of city building inspectors on the same pretext. A small church in the South End of Boston was told that if Klan meetings were permitted within its limits it would lose the privilege of remaining on the list of untaxed properties—an advantage enjoyed by all denominational institutions in Massachusetts." This last item suggests something very like playing with fire.

VATICAN AGENTS IN BRITISH FOREIGN OFFICE

"The Churchman's Magazine," London, for July, 1925, says that by the death of Sir Eyre Crowe, the British Foreign Office has lost its permanent Under-Secretary of State. This official is probably more important than the Secretary of State himself because the political chiefs of Government Departments are advised in matters of administration by the permanent officials. Though Sir Eyre Crowe was not known as a Roman Catholic he worked in close intimacy with Sir William Tyrrell, a militant one. He was Private Secretary to Sir Edward Grey from 1910 to 1915, and is believed to have pressed the appointment of an envoy to the Vatican in 1914. It seems that he has now been appointed to the post lately held by Sir Eyre Crowe. "We have therefore the spectacle of a Romanist guiding the foreign affairs and conducting the diplomacy of a Protestant country and another at the other end at the Vatican disclosing our affairs to the Pope and the Jesuits." Another Vatican tool, one J. D. Gregory, has been promoted from Counselor in the Foreign Office to be Assistant Under-Secretary of State. A Papalist organ "The Universe," says of Sir William Tyrrell: "He has had a wide experience of Congresses and Conferences, and has shown himself a master of the art of supplying counsel and advice which has repeatedly eased friction and cleared up misunderstanding."

"We can see Rome's hand in Foreign Office affairs in the appointments made in recent years. For instance, the

British Ambassador to the United States of America is a Roman Catholic; quite a unique event, and one resented by a considerable body of opinion there. Also, we have the spectacle of the British Ambassador to the Kingdom of Spain warning a British subject who is a Protestant missionary in the South of that country, that His Britannic Majesty's Government could not undertake to protect him from any consequences of 'provocatory behavior' (i.e., preaching against Rome). With such a lead, it is no wonder that the British Vice-Consul there has complained to the above-mentioned Protestant missionary about the propaganda carried on by him 'against the established Church and national religious beliefs' in Spain (vide 'Evangelical Christian and Missionary Witness,' March, 1925.)"

The Vatican Snubs King Victor Emmanuel

D. O. Whittingill, D.D., in a letter from Rome in the "Watchman-Examiner," July 23, gives a glowing account of the celebration in Rome of the 25th anniversary of the accession of King Victor Emmanuel III. In it he says, "Every class of the population from the lower to the highest, took part in the celebration, offering their sincerest congratulations to the royal family, except the Pope, the bishops and the Roman Catholic clergy." And yet here the Papalist priests and press are continually prating about the "loyalty" of their Church to the Government of every country unfortunate enough to endure the machinations of these enemies of every form of civil and religious liberty.

The Gospel in the Douay (Catholic) Bible

The copy of the Douay Bible used here was published by John Murphy Company, Publishers, Baltimore, New York, Printers to the Holy See. It bears the "Approbation" of Cardinal Gibbons, dated "Baltimore, Sept. 1, 1899," in which His Eminence describes it as "an accurate reprint of the Rheims and Douay edition."

"Search the Scriptures, for you think in them to have life everlasting: and the same are they that give testimony of Me."—John 5: 39.

THE "REAL PRESENCE"—FOR YOU

Behold, I am with you all days, even to the consummation of the world. (Matthew xxviii, 20.)

We have not a high priest, who cannot have compassion on our infirmities: but one tempted in all things like as we are, without sin. Let us go therefore with confidence to the throne of grace: that we may obtain mercy, and find grace in seasonable aid [to help in time of need.—King James Version]. (Hebrews iv, 15, 16.)

Him that cometh to me, I will not cast out. (John vi, 37.)

He that shall drink of the water that I will give him shall not thirst for ever. (John iv, 13.)

In the Boston "Transcript," July 18, 1925, appeared this poem entitled "Real Presence," by Ivan Adair. If the author is not a converted Roman Catholic, he has more knowledge of Roman teaching than the average Protestant.

NOT on an Altar shall mine eyes behold Thee,
Tho' Thou art sacrifice, Thou too art Priest;
Bend, that the feeble arms of Love unfold Thee,
So Faith shall bloom, increased.

Not on a Cross, with passion buds around Thee,
Thorn-crowned and lonely, in Thy suffering;
Nay, but as watching Mary met and found Thee,
Dawn-robed, the Risen King.

Not in the past, but in the present glorious,
Not in the future, that I cannot span,
Living and breathing, over death victorious,
My God—my Brother-Man.

O Roman Catholic readers! for you this message brings an idea of the Real Presence that has never been presented to you by your Church. The priests of Rome tell you that these words mean that the consecrated wafer in the church is actually the body and blood, soul and divinity of Christ because a priest has said certain words while offering the "unbloody sacrifice" of the Mass. And when you lift your hat every time you pass one of your churches you are performing an act of worship—or reverence, if you like the term better—to the Host in the Sanctuary.

Without touching now upon the truth or otherwise of this teaching, Christ's Mission is glad to tell you that you can have something very much better and of far more practical benefit to you than any Real Presence can be in a church; you can have the Real Presence of our Blessed Lord in your heart and in your life every day. The Real Presence in the church has never done you any good at

all; it has never kept you out of temptation; it has never given you the victory over sin; it has never been of any value in time of perplexity; it has never comforted you in time of sorrow; it has never put any joy or peace or rest into your life. You are not in any respect one bit better off because of it than are the people who do not believe in its existence and regard it purely as an invention of your priests.

It would seem that the man who wrote the sonnet quoted above had once believed in the Real Presence in the Host, but had found something very much better in the Real Presence of which we now write.

There can be nothing more discouraging to the devout and pious Catholic than the experience he has of never getting free from the bondage and condemnation of sin, of the failure of the priestly "absolution" to do more for him than to make him "feel better" for the time being. Every pious soul longs after God and goodness, more or less, and desires to live a "good" life quite apart from the fear of Hell after death.

Ivan Adair evidently has found out that that kind of life is not the will of God for him, and now enjoys the smile of God and the Real Presence of Jesus Christ—"my God—my Brother-man" in his every-day life. To him our Lord is neither a dead Christ on a crucifix, a "Presence" in a wafer or a helpless infant. He is an ever-present Saviour and Helper in time of need—"the risen King" of his life is to him every hour of his life all that he needs, and whose grace and strength are "sufficient" for every hour of need.

That experience can be yours. "Seek ye the Lord while He may be found and call upon Him while He is near. And He always is near those who diligently seek Him. Do not allow any fear that He is unwilling to help and save you to keep you back. Do not take the trouble to ask either the Virgin Mary or any so-called "saints" or angels to intercede with Christ for you. All that is quite unnecessary. He can and will hear, heed, and help all who call upon Him in simple faith, leaving their sins behind them. Repentance means much more than being sorry for sin—it means giving it up—abandoning it—to the full extent of your will power. When you do that, the Divine power of Christ will meet your will power, and salvation will be yours, and you will know that you have passed from death unto life, from being a disobedient rebel against the Divine Law into a child of God and a real inheritor of the Kingdom of Heaven.

The "Dawn-robed, the Risen King" can disperse all the spiritual gloom and darkness of your life. Your constant defeats by the world, the flesh and the devil will cease and you will give thanks to God who will continually give you the victory over all your enemies.

You will then have no more fear of either Hell or "Purgatory." You will not have to keep on confessing the same old sins in the same old way to the priest of Rome, because you will know in your own heart that the sins of the past have all been forgiven and the keeping power of Christ will bring you off more than conqueror amid all the temptations of daily life.

The salvation that results from the Real Presence of Christ in the life is the best thing in the world, and you can have it—and have it NOW.

You will then be able to say continually with joy:

I have a Saviour who's mighty to keep,
 All day 'on Sunday and six days a week.
 I have a Saviour who's mighty to keep,
 Fifty-two weeks in the year!

The "Work" of a Priest of Rome

Those Christian people who think that there is little difference between the teaching of the Roman Church and that of the evangelical denominations might profit by reading an article by Mgr. Belford, of Brooklyn in the "Eagle" of April 20 on "The Secular Clergy." After describing the course of training, Dr. Belford says that "the object of a parish is to bring the sacraments to the people, and the work of the parish priests is to administer the sacraments." They are also to "preach the Gospel to every creature," but no particulars are given as to the nature of the said "gospel." The next paragraph says that "the essential characteristic of every parish is belief in the real presence of Jesus Christ in the Holy Eucharist," and this "belief" is described with considerable detail. In Brooklyn a sermon accompanies every mass, the subject being "a homily on that portion of the gospel" that has been read. We are also told that "the Catholic pastor must preach the Word of God." Other duties, such as hearing confessions, visiting the sick, etc., are also described. But nowhere is there any suggestion that the priest should—or even can—present Jesus Christ to the people as a personal Sav-

iour, able and willing to deliver from the guilt and power of sin, or to be a never-failing Friend to all who accept Him as their Saviour. According to the Creed of Pope Pius IV "salvation"—such as it is—is communicated through seven "sacraments"—that is, by the performance, or participation in, of certain ceremonies. And it is not much of a "salvation" at that because for the most faithful and pious Catholic there is nothing better than "Purgatory" at the hour of death. The New Testament—even in the Douay Bible—teaches of salvation from sin through repentance and faith, a consciousness of reconciliation with God and the indwelling of the Holy Spirit as also a sure and certain "hope of being" with the Lord when this earthly tabernacle is laid aside.

Death of Rev. F. G. Penzotti

The New York "Times," Aug. 9, reported the death in Buenos Aires, July 24, of Rev. F. G. Penzotti, for 14 years Secretary of the La Plata agency of the American Bible Society in that city. He was 74 years old. In 1896 he purchased a portion of the Scriptures while attending a dance. He embraced the evangelical faith after reading it through and then gave all his time to Bible distribution.

"MIXED MARRIAGES"—EUROPEAN AND AMERICAN

The newspapers of July 19 said that the arrangements for the religious marriage of the Princess Mafalda, second daughter of the King and Queen of Italy and Prince Philip of Hesse, a Lutheran, had been completed. The "Tribuna" said that the ceremony would be accompanied by all Catholic religious rites, except a special mass, for which no special dispensation can be made, according to canonical law. Prince Philip has consented to permit Princess Mafalda to remain a Catholic, and also has agreed if children are born to have them brought up in the Catholic faith. Concerning this latter point a despatch to the Chicago "Daily News" said that just when Papal consent had been obtained to permit her marriage with a Protestant Prince on condition that their children should be educated in the Catholic faith, and the documents had been drawn up ready for signature, the Prince's father suddenly objected. He is confident that German royalty will be restored and that Philip's children might inherit the throne, but political considerations would prevent a Catholic occupying the throne.

So far as we can recall this is the first royal "mixed marriage" to take place in Europe since the marriage of King Charles I of England, to Henrietta Maria, daughter of Marie de Medici and King Henry IV of France. Everybody knows the disasters that befell both himself during his reign—ended by the executioner's axe—and his kingdom during the reigns of his sons Charles II and James II.

This Bridegroom Would Not Sign

On Saturday, July 25, Miss Muriel Vanderbilt, daughter of Mr. and Mrs. W. K. Vanderbilt, was married to Mr. F. C. Church, of Boston, at Newport, R. I. Although the lady had been brought up in the Roman "faith," the New York "Times" says that it is understood that "from the beginning Mr. Church had proclaimed that he would be married only by a Protestant minister. Miss Vanderbilt stood with him in this, so far as can be learned, although efforts were made to have a different result." It is reasonable to infer from this that Mr. Church did not sign any agreement such as that quoted later. The wedding ceremony was performed by Suffragan Bishop Shipman, of New York, and Rev. Sidney C. Hughes, rector of Trinity Church, Newport, R. I., where the wedding took place, at Beachmound, where Mrs. Vanderbilt and her daughters are passing the Summer.

The New York "Herald-Tribune" story of the wedding said that, "Those close to the family said that Mr. Church had no objection to the Catholic ceremony, but he refused to bind himself concerning children, and carried his point, although it was hoped as late as 4 o'clock he might agree."

A paragraphist says in the New York "American," July 30, "As an indication of the direction in which the old ship is drifting, we note that the newspapers made much of the fact that the recently married Miss Vanderbilt neither smoked nor drank liquor."

A touch of unconscious humor was a

paragraph in the "Times," saying that a priest of Rome, the Rev. Joseph F. Coleman, pastor of St. Augustine's Church, held himself in readiness to officiate in case Mr. Church should change his mind, till 4 o'clock.

According to the decree "Ne Temere" this marriage is no marriage at all and Mrs. Church and her husband are "living in sin," although the laws of the State of Rhode Island have, of course, been complied with in every particular.

It is to be hoped that this wedding and the praiseworthy stand of Mr. Church will direct the attention of the whole American people to the effrontery of the Vatican authorities in issuing a marriage decree that insolently overrides the laws of every State of the Union, not one of which makes any religious test a bar to marriage.

Did She Refuse to Sign?

The New York "Herald-Tribune," August 6, said that the previously arranged marriage between Miss Nancy Sayles, "Rhode Island's richest girl," and Lieutenant E. L. Becci, First Assistant Secretary of the Interior, of Italy, had been indefinitely postponed. Miss Sayles is a Protestant and the Italian is a Roman Catholic. This wedding also was to have been "a Catholic ceremony." Therefore the most probable reason would appear to be that the Protestant lady refused to sign the "pre-nuptial contract" cited below, as Mr. Church had done when married to Miss Muriel Vanderbilt.

Agreement Void in Law

Concerning this matter of pre-nuptial promise as to the bringing up of children in the Roman cult, the fact

is that such agreement has no standing in law in this country. THE CONVERTED CATHOLIC, June, 1909, said that a case had just been tried in St. Louis and reported in "The Republic" of that city. Mr. Wade Cary, a Protestant, had married Miss Gertrude Brewer, a Roman Catholic, the daughter of an attorney, after signing the contract cited further on, which gave the wife the exclusive right to the religious training of any children born of the marriage. Mrs. Cary died, leaving three children, and the Protestant father decided to bring them up in his own faith. This was opposed by Mr. R. R. Brewer, their grandfather, who sought to enforce the contract and have the children brought up to be vassals of the Pope. On May 4, Judge Matthew C. Reynolds handed down a decision that the agreement had no effect in law, and that the Court would not enforce such a document. He said that the father is the natural guardian of his children and could not, before their birth, waive or assign this right to another. Judge Reynolds further said that the grandfather, Brewer, had no rights in the matter at all, and that even if the wife were still living the contract could not be enforced. It is not hard to believe that the courts of Hesse would take the same view as the St. Louis judge.

Father O'Connor made this case the subject of a "Letter to Cardinal Gibbons," in which he wrote concerning the Decree "Ne Temere," issued by Pope Pius X the year before requiring that the marriage ceremony of Catholics be performed exclusively by the parish

priest. "If any other priest, or a Protestant minister, or an Alderman, officiated, the marriage would be null and void. This, of course, overrides the law of the State."

"Another law of Rome that is contrary to the law of this country is that requiring Protestants who marry Catholics in this State to sign the following agreement:

I, the undersigned, being desirous of contracting marriage with before a Catholic priest duly authorized by a special dispensation from His Grace the Archbishop of New York, do promise in presence of the Reverend Father and of witness attending for that purpose, that all children born of my marriage with shall be baptized and educated in the Catholic Religion, and moreover that I will by no means whatsoever hinder or obstruct the said in the exercise of said religion; I also promise that in the solemnization of my marriage there shall be only the Catholic ceremony.

In testimony whereof I have signed this document in presence of Reverend and the said witness on this day of the month of 19..

Father O'Connor, after referring to the Brewer case, says that some years previously the Presbyterian father of an instructor in Princeton University had consulted him concerning his son

who seemed determined to marry a Catholic girl, and asked if he would speak to him if he called. Father O'Connor said he would be pleased to do so.

A few days later the son appeared, and this conversation took place:

"Do you intend to become a Roman Catholic yourself?" "Not at all; I am a Presbyterian and always mean to remain one." "But you will have to sign a paper, stating that any children God may give you will have to be brought up in the Roman Catholic Church." "Yes, I know I shall have to do that." "And do you intend to do so?" "Why, yes, I don't see that I can help myself." "But you do not believe the doctrines of the Roman Catholic Church to be true?" "No, I do not."

"You are of age, and you have a perfect right to marry whom you like. You can marry a black woman if you want to, and it would be entirely your own affair and hers, but I say that no man has a right to give an undertaking that his children shall be brought up in the faith of a Church the doctrines of which are not good enough for him to believe in himself. No man of honor would seriously think of doing such a thing for a moment, and I am very much surprised that a man of your standing and bringing-up should seriously contemplate such a step."

After some more conversation he rose to go, and held out his hand to bid me good-by.

"I drew back and said: 'No, sir. I will not shake the hand of any man who would commit what is in my opinion such a dastardly crime upon in-

nocent children who would be unable to help themselves. I will not take your hand.'

"He thought my remarks severe but went away giving no indication that they had produced any effect on his mind."

Later, the engagement was broken off.

"Ne Temere" Decree in Australia
 "The Protestant World," Sydney, Australia, May 15, 1925, has this item:

"A young Roman Catholic girl became engaged to a young man. Arrangements were made for the couple to be married in the Roman Catholic Church, but for some reason this arrangement could not be carried out, so the young couple were married before the Registrar. On their return from their honeymoon the mother of the bride asked the husband to be again married in the Roman Catholic Church, and he assented. Adopting the practise which obtains in the Church, the young bride went to confession, and after she had related a few trivial things which came within her recollection she was told by the priest that she had not confessed to the most heinous sin of all. After making a vain effort to think of any other offence of which she had been guilty the priest told her that in the eyes of God she was not married at all, and made what she regarded as insulting references to the relationship in which she stood to her husband. She asked the priest to repeat his statement, thinking she might have misunderstood him. This he did, and the young girl cried out, 'You beast,' and immediately left the Church.

"She later said she never intended to put her foot in that church again. The husband was informed of the occurrence, and with difficulty was restrained from giving the priest the thrashing which he so richly deserved."

DEATH OF CARDINAL BEGIN

Cardinal Louis Nazaire Begin, Archbishop of Quebec and Catholic Primate of Canada, died at Quebec, July 19, at the age of 85. He had been Archbishop of Quebec since 1898.

During the war Cardinal Begin served the interests of the Central Powers to the best of his ability by opposition to the Canadian Conscription Bill. The New York "Times," of July 31, 1917, containing a "statement" by him which was worthy of note, not so much because of the antagonism manifested to the cause of the Allies as because of the ground taken and the Vatican principles stated with more or less clearness of language.

The essential paragraphs of this "statement" read thus, and they are important at this time because they boldly maintain the principle set forth by Pope Leo XIII on page 112 of "The Great Encyclical Letters." "Just as the end at which the Church aims is by far the noblest of ends, so is its authority the most exalted of all authority, nor can it be looked upon as inferior to the civil power, nor in any manner dependent upon it."

Cardinal Begin said, "This military service, as it is proposed, is not only a serious blow to the rights of the Church of Christ, *independent in its domain* (italics ours) and whose laws

and practise exempt the clergy and that class of the society which that name designates from the service under arms, but also it (the conscription law) constitutes a fatal obstacle to the recruiting of ministers of God, shepherds of souls, as well as to that of the staff of clerical teachers, and through this very fact it creates, in our society, an evil much worse than that which it is alleged to attempt to remedy.

"The clause as it is written might lose some of its ill if it were interpreted in the spirit of the Church. But what guarantees have we that the members of the special tribunals will be all Catholics, enlightened and good-willed, capable of pronouncing with sincerity and knowledge on a question of this importance. [In other words, favor the vassals of the Vatican at the expense of the Protestants of the community.—Ed.]?

"If we judge by the very rude knowledge revealed by certain speeches made in the Commons one may indeed fear that some legislators, so little enlightened and may be also somewhat ill-willed, may not make a choice that we would approve and here is what legitimizes all the fears."

In respect of these declarations, all of which consist of good Vatican doctrine, it is to be noted by citizens of this country:

1. The alien Roman Church is boldly declared to be "independent in its domain"—that is, above the Dominion Government (in this case, and not subject to its authority.) And the Cardinal is supported by a paragraph on p. 114 of "Great Encyclical Letters

of Pope Leo XIII," which, after saying that God has appointed the charge of mankind between two powers—the ecclesiastical and the civil—says: "Each in its kind is *supreme*, each has *fixed limits* within which it is contained, limits which are defined by the nature and special object of the province of each, so that there is, we may say an orbit traced within which the action of each is brought into play by *its own inherent right*." (Italics ours.)

2. The laws of the alien Roman Church "exempt the clergy and that class of the society (the Roman Church) which that name designates from the service under arms" and Cardinal Begin boldly places "the laws and practises" of his Church above the statute laws of the Dominion even in a matter vitally affecting the safety of the whole country.

3. The "immunity of the clergy" from duty and service demanded of all other citizens is boldly asserted.

4. By means of a question it is demanded that the exemption boards should favor Papalist theological students at the expense of other men in their respective communities. Here again Cardinal Begin is in line with Pope Leo XIII. It is quite fashionable among Papalist apologists whose ethics are those of the Catholic "Moral theology" to declare that "the Catholics" of this country are quite pleased with separation of Church and State, and would never, no, never, even think of any such things as union of Church and State. These Catholics (of whose existence in any numbers we have great doubts) are at odds with Pope Leo

XIII who expressly condemns our plan of Separation of Church and State in the Encyclical "Longinque Occani" (Jan. 6, 1895), in these words: "It would be *very erroneous* to draw the conclusion that in America is *to be sought the type of the most desirable status of the Church*, or that it would be *universally lawful or expedient for State and Church to be*, as in America, *dissevered and divorced*. The fact that Catholicity with you is in good condition, nay, is even enjoying a prosperous growth, is by all means to be attributed to the fecundity with which God has endowed His Church, in virtue of which, unless men or circumstances interfere, she spontaneously expands and propagates herself; but she would bring forth more abundant fruits if, *in addition to liberty*, she enjoyed the *favor of the laws* and the *patronage of the public authority*" (p. 323). (Italics ours.)

The "Times" correspondent who sent the Cardinal's "statement" said that the rights of the Roman Church were in no way affected by the bill which specifically exempted all clergy who were entitled to exemption under the old treaty rights granted by the Church of Rome in the Province of Quebec, and that the only persons affected were divinity students who were not yet priests. "As a matter of record hundreds of students who enter Roman Catholic colleges as divinity students never complete their divinity course, and a large number go into other professions or into commercial life. There was a proposal to exempt divinity students at first, but it was eliminated from the bill by those who saw in this exemption a

loophole through which thousands of youths otherwise liable and fit for military service might crawl."

EDUCATION IN MEXICO

Pedro Henriquez Urena, in an article on "The Revolution and Culture in Mexico," in the June issue of "Inter-America," writes: "It should be remembered that until the beginning of the nineteenth Century Latin America, in spite of her printing presses, lived under a medieval organization of society, dominated by a medieval idea of culture. Nothing recalled the Middle Ages so much as her great universities (those of Santo Domingo, Mexico and Lima): in them Latin was the academic language; theology was the chief subject; the law taught was either Roman or ecclesiastical, and never the living statute law of the country; medicine was taught with Arabic texts, and from time to time the return to Hippocrates signified a renovation. To know how to read and write was, as in the Europe of the Middle Ages, a strictly professional ability, comparable to that of carving wood or manufacturing pottery. As Charles Peguy remarked, the Protestant peoples began to read after the Reformation; the Catholic peoples, after the French Revolution. Thus it may be understood how a hundred years could pass before a nation should recognize that popular education is not a Utopian dream, but a real and urgent necessity."

Deceivers and being deceived: the high priests of Rome.

SINN FEIN AND THE VATICAN

The following is another part of the article on "The Tyranny of the Mass" from which quotations were given last month, and its description of certain happenings between Sinn Fein, the Vatican and the British Government, contains considerable unconscious humor. The reference to the British Minister to the Vatican is new as well as interesting:

"The recent Sinn Fein movement demonstrates the methods of Rome very clearly. The Hierarchy were definitely opposed to Sinn Fein, which made some progress in spite of their opposition. The priests offered considerable opposition, with varying success. But, in fact, the movement after 1916 made very little progress till some bright and intelligent Sinn Feiners got priests to say Mass publicly for the dead heroes. You can understand, of course, the delicate problem presented by the modest request for a mass for the dead. In the nature of things it is not possible for a priest to reject such a request. Priests naturally consented to perform the ceremony. The Sinn Feiners marched in thousands to the churches. Men and women who did not believe in the mass at all joined the ranks. The devotion of these patriots astounded not merely the priests, but also the outsiders. Sinn Fein had turned the weapon of Good Works against the Hierarchy. The mass for the dead became the most popular political stunt of the new party. The Hierarchy were confused. After failing by prohibition and excommunication, after contradicting themselves in the confusion produced by this extra-

ordinary display of religious ardor, they finally decided to let it rip and leave the diplomats of the Vatican to get them out of the mess.

From 1918 onwards the Irish question had passed from Dublin to Rome. Everybody who knew anything knew that the Church of Rome was in the intrigue up to the neck. But nobody knew what to make of the situation. The inner circle of Sinn Fein knew that the Vatican was bitterly opposed to them, but it also knew that the Vatican could not openly declare against Sinn Fein for fear that the patriots might start the bad habit of missing mass. Rome knows that the habit of missing mass is contagious. So to keep the mass up the Vatican decided to try what could be done by diplomacy abroad. It offered to solve the Irish question for the British politicians provided that the British politicians gave the Vatican international recognition by maintaining a representative at the Vatican."

And in spite of all the bloodshed, cold-blooded murder, sabotage and wholesale destruction of property for the cause of "Irish freedom" by De Valera and others, the last sentence of the article reads:

"The whole trouble in Ireland arises from the fact that the will of the people amounts to nothing, and the will of the invisible forces amounts to everything. And the invisible forces are just as mystic as the mystic rites which they perform in the name of religion."

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"THE RETURN OF THE KINGS"

THE RETURN OF THE KINGS. Facts About the Conspiracy for the Restoration of Monarchy in Central Europe. By X. 7. Price, \$2.50 net.

On July 6, 1887, Father O'Connor said, in one of his famous Letters to Cardinal Gibbons in THE CONVERTED CATHOLIC: "Two years before I left your Church, that is, in 1876, when I was pastor of a parish in the suburbs of Chicago, the late Bishop Foley and Father Morini, an eminent Italian priest, were at dinner with me when the conversation turned on the European war then raging, and Father Morini expressed the hope that other countries besides Russia, Turkey and Bulgaria, would be involved in it. He was a Roman by birth, had spent many years in England and was a trained diplomat. Bishop Foley asked him why he desired a general European war, and he replied that the Holy Father would never be re-established in his Temporal Power until all the powers of Europe were engaged in a general war; then they would call upon the Pope to act as arbitrator and mediator. A long discussion ensued, Bishop Foley only half agreeing with Morini and taking the ground that the spiritual interests of the Church were not concerned in the matter. Father Morini maintained that the political interests of the Church were far more important than the spiritual, as the Lord would take care of the latter, while the Pope was the custodian of the former. With great frankness he said this was the view entertained by all the ruling spirits in the Church of Rome and it would have to be adopted and carried out everywhere, or the Church would suffer, and its power steadily diminish."

In THE CONVERTED CATHOLIC ("Protestant Review") for February, 1918, is an extract taken from "The Protestant Observer" (London) of September, 1914, entitled "Rome's Hand in the War." The writer refers to the Hague Conference of 1899, and the claim put forward by Pope Leo XIII to a right of representation not only as a temporal sovereign, but as the world's greatest, peacemaker. "The claim was naturally rejected as an absurdity." He goes on to say that in the Autobiography of Dr. Andrew Dickson White, who sat in the Hague Conference as President of the American Delegation (pp. 349-351) he says that when the Conference had concluded, he found at the door "a leading Roman Catholic diplomat who represented one of the great Latin nations," who was in "a towering passion." Dr. White invited the gentleman to have dinner with him and unburden his mind. He did so, and said that it was the Pope's letter, read at the Conference, that had aroused his wrath. He declared that the Vatican was then and had always been a storm center. "The Pope and his advisers have never hesitated to urge on war, no matter how bloody, when the slightest of their ordinary worldly purposes could be served by it." After mentioning all the great wars in European history for several centuries, he concluded: "Their whole policy is based on stirring up hatred and promoting conflict from which they hope to draw worldly advantage."

The "general European war" desired by Father Morini and "all the ruling spirits of the Church of Rome" has

taken place, but the Pope has not yet been called upon to act as mediator as Father Morini had predicted, in spite of many intrigues to that end, and the numerous vassals of the Vatican who hold important positions in the personnel of the League of Nations.

It is matter of common knowledge that to-day Europe is as much an armed camp as it ever was, and that hatred and fear were never more universal among "all" the nations than now. And there is no reason to doubt that what the Catholic Delegate told Dr. White at the Hague is as true to-day as it was when he said it.

The word "Conspiracy" in the subtitle of "The Return of the Kings" will make many readers who are acquainted with the history of the Papacy for the last three centuries feel that on the whole the book is somewhat like "the play of Hamlet without the prince." Yet it need not necessarily prove so. The publishers say that they are in a position to state that the writer is one whose name appears in the *Almanach de Gotha*, which is recognized as a reliable "Who's Who" of all the members of imperial and royal houses in Europe; and it is easy to understand why references to the Vatican and its agents are conspicuous by their absence.

The first chapter describes a visit to the writer by "the head of one of the greatest secret service departments of Europe, who probably knew more secrets than anybody in the world," and one who had been "my former chief."

After a description of the peril to all Europe in the activities of the Third Internationale, the necessity of uniting "Church and State, of Sovereigns,

Presidents and nations" is emphasized including "adversaries of past years" in a common defense against this menace in the East, and the author's services were requested. "The four principal pawns in our game are the Crown Princess Cecile, in Potsdam; the Princess Antoinette of Luxemburg, wife of Ruprecht of Bavaria, in Munich; Prince Sixtus of Bourbon Parma (brother of the Empress Zita, widow of the late Emperor Charles, of Austria), and the former French President Monsieur Poincare." In reply to a question the speaker virtually admitted that the purpose of the whole "conspiracy" was the re-establishment of monarchy in Europe, and three of the four "pawns" are Roman Catholics.

A few days later found the writer in Berlin and the pages giving details of the instructions he received from those who had sent for him, are likely to interest people who like to read "personalities" about individuals of more or less "exalted" station in life; and indeed the whole content of the book consists of this kind of matter in the conversations between the writer and several of these "pawns."

Time alone can reveal how far the book possesses real importance, but for people who like that sort of thing it is just the kind of reading that such people like, and there is this much to be said that our daily papers have recently contained many items that go to support the general fact of the existence of the "Conspiracy." The Boston "Transcript," July 8, described the celebration at Potsdam of the 100th anniversary of the non-commissioned officers' school there, when the Crown Prince and his

eldest son appeared in uniforms of the Guards regiment and Prince Eitel Frederick in field gray. The flag of the Republic was conspicuous by its absence. "The Hudson Dispatch" the next day mentioned a gala dinner given by the ex-Kaiser, at Doorn, in honor of King Frederick August of Saxony. William, wearing the uniform of the Prussian Guards, toasted him with the wish to see him restored to his throne, and the King responded with the hope that the ex-Kaiser would again become the head of the Empire. The "New York Herald-Tribune," July 11, said that the Hamburg District Court had rejected a libel suit brought by Cardinal Faulhaber, of Munich, against "Vaterland," a weekly published in Hamburg. This journal had accused him and the late Cardinal von Hartman of treason in promoting plans for the establishment of a separate Bavarian-Austrian Catholic kingdom.

A Belgrade cable to the Philadelphia "Ledger," July 11, said: "King Alexander and Queen Marie of Serbia, will participate this year in the thousandth anniversary celebration of the founding of the Croatian kingdom. It is also possible that they will be crowned in Zagreb as sovereigns of Croatia."

And the Lutheran father of Prince Philip, of Hesse, who had agreed to sign a contract that any children born of his approaching marriage with the Princess Mafalda, of Italy, shall be brought up as Roman Catholics, has forbidden him to do so, because of his confidence that royalty will certainly be restored in Germany, and no Catholic could inherit his throne.

A Berlin despatch to the New York

"Times," said that for the first time since the founding of the Republic, the King of a former German monarchy reviewed several thousand monarchists, many in their old uniforms, bedecked with medals, and carrying monarchist flags, at Maritzburg, near Dresden. The ex-King was Frederick August King of Saxony, and he was accompanied by three Generals with a complete display of orders and decorations. At the time of the review the Reichstag was debating whether wearing old uniforms was permissible.

Whether these acts of defiance to the German Republic are inspired from Rome or no, the course is precisely its own taken under certain circumstances. The Roman priests here disapprove of prohibition, so they use their influence to produce violation of the law. The same applies to laws against gambling and Sabbath desecration.

To Rescue Daughter from "Home"

The New York "Sun," Aug. 4, said that Sister Illuminata, Superior of the Sisters of John the Baptist, Newark, N. J., was to appear before Vice-Chancellor Bentley in Jersey City, Aug. 10, to answer a writ of habeas corpus obtained by John T. Riche, of Coney Island, who sought to recover the custody of his daughter Geraldine, 17 years old. She disappeared from her home June 24, he said; he had traced her to the institution named and was satisfied she was being detained against her will.

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CONCERNING "INDIAN AMERICA"

GLIMPSES OF INDIAN AMERICA. By W. F. Jordan, Secretary, Upper Andes Agency of the American Bible Society.

An excellent book to put into the hands of ignorant "Protestants," who regard the Roman Church as a "denomination" of the Church of Christ. The tree is known by its fruits, and although this book deals chiefly with the "Indians" of South America, it presents a vivid picture of social, religious and economic conditions in many countries which have for five centuries lived under the blight of Papalism.

"Priests blessed the arms and acts of Cortez. A priest was the partner of Pizarro in the iniquitous plans to steal the gold of the Incas and murder its owners. The treacherous capture of the Inca King, and his base murder later, had the blessing of the Church. The Church received its share of land and Indians and has continued to exploit the latter ever since. . . . In four hundred years of contact, Rome has done nothing to elevate the Indian, but has preached to him constantly that the way to serve God was to remain in subjection to the landlords and pay money to the priests for masses, prayers, baptisms, burials, etc." This refers specially to Peru, but is equally true of other countries.

A Peruvian "gentleman" said to the author, "We make a business of exploiting his (the Indian's) vices. The Government makes the liquor and the Church furnishes the feasts, the occasions for the Indian to consume it, increasing thereby the revenue of the Church and that of the Government."

On another page we read: "It would

be useless to attempt to detail the interminable list of injustices suffered by the Indian from the landowners, priests and civil authorities. Even the soldiers sent by the Government in Lima for their protection steal the Indians' blankets and ponchos, outrage their daughters and young wives, and if the male relatives resist, kill or imprison them."

In respect of Yucatan, General Alvarado told the writer that a "recent trouble in Yucatan was fomented, encouraged and supported by the priests who, together with the unscrupulous wealthy landlords are alone responsible for the present ignorance and poverty of the people. Morally the priests are rotten, given to bull-fighting, drunkenness, gambling and women, turning their residences and churches into harems. They spend their time in the churches with women who, under the pretext of going to mass and confession, are made the tools by which they carry out their nefarious political schemes."

The one remedy for all these evils is the Gospel of Christ, and the distribution of the Scriptures is a very effective method of spreading it as Testaments and Gospels can go where missionaries and colporteurs cannot. Any contributions sent to this office for this specific work of the American Bible Society will be acknowledged and promptly forwarded.

"If we are content to do little things in the power of the great God, we shall find our meat therein."—Spurgeon.

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